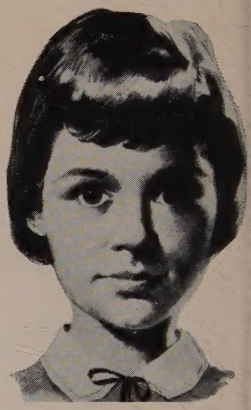
LUTHERAN men

the magazine for Church Men

APRIL 1959

COLLEGE OF HARD KNOCKS

FOR YOUR CHILDREN



Not if you can help it, of course—but can you? By the time they reach eighteen will the college you choose be able to take them?

Applications are expected to **double** within ten years, and there just may not be room. Capable youngsters might be left out, unless something is done to remedy this situation.

Help the college of your choice **now!**

Carthage, Carthage, Illinois
Gettysburg, Gettysburg, Pennsylvania
Hartwick, Oneonta, New York
Lenoir Rhyne, Hickory, North Carolina
Marion, Marion, Virginia
Midland, Fremont, Nebraska
Muhlenberg, Allentown, Pennsylvania
Newberry, Newberry, South Carolina
Roanoke, Salem, Virginia
Susquehanna, Selinsgrove, Pennsylvania
Thiel, Greenville, Pennsylvania
Wagner, Staten Island, New York
Waterloo, Waterloo, Ontario, Canada
Wittenberg, Springfield, Ohio

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LUTHERAN men

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HELP HIM TO BE!

by VERNON L. STREMPKE

GEORGE AND THE PASTOR were last as usual in leaving the church following the council's meeting. But it was unusual for George to admit to himself that he wanted help. Who would understand better than Pastor Richards? George finally got the opening he wanted and said, "Pastor, you know my boy pretty well. He can't figure out what to be. What can I do?"

Pastor Richards did know Bill and his father too! "George, your boy has many talents and interests. He faces a difficult decision in planning his future career."

George, showing his impatience, broke in, "Everybody has got to decide. It shouldn't be more difficult for him than anyone else. Furthermore, there's nothing much to decide. He can stay on with me and be a partner in the business. Then it would be 'George Knight and Son'!"

The pastor couldn't help but smile to see George's face light with expectation as he dreamed of his son's future. "You mean, George, there's nothing for Bill to decide, because you are doing it for him. Is that it?"

George's face sobered, and he nodded agreement. The pastor had spotted his real concern. He did want Bill to become his partner in his insurance and real estate business. Bill should make up his own mind. But, "Why," George always asked himself, "shouldn't he choose the insurance business? I would give him a good start. After all, Bill, has what it takes to make good."

Pastor Richards interrupted George's thoughtful mood. "Bill, like most high school and college young people, realizes his future career will be influenced by the growing population, expanding economy, increasing specialization and intense competition. Everybody is after the 'cream of the crop'! I would like to see Bill become a pastor; the United Lutheran Church could use 500 like him. By 1975 our Church should have 2500 more pastors than it now has. But Bill will have to decide what he's going to be."

George was determined to satisfy himself and he asked with feeling in his words, "How does a person decide what he should be? For example how did you decide to be a minister!"

"Well, George, it wasn't exactly easy for me either." Pastor Richards spoke from the depths of personal experience. "This is how I decided. God thinks you and I are most important. That's why his Son lived on earth and died for us. God wants us to be his own children and live with him now and forever. To be anything else equals a kind of nonexistence. The work of getting and keep-

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Dr. Strempke is an associate secretary of the ULCA Board of Higher Education.

Young people are the most precious resource of our church. Helping them into the right vocations is the Christian responsibility of every one of us.

ng people together with God, actually elping them to be, goes on and on. I ouldn't figure out anything which I anted to do more."

Pastor Richards took a long breath nd then said with conviction, "The inistry gives me the best opportunity o use my talents. It's like fitting a suit. he ministry fits me best, I think, and ecause of the good fit, I hope I am oing my very best for God, for you, or the congregation and our commun-y."

The pastor's statement satisfied George, ut also pricked a sensitive spot within him. George confessed, "I wish I knew whether I chose the right suit!"

"We can't know in the absolute sense, can we?" asked Pastor Richards. "Only God knows. He realizes we are human and can't know the answers in the absolute sense."

"You mean, we never can be sure of making the right vocational choice?" There was a note of encouragement in George's voice.

"No," said Pastor Richards, "I don't think so. And, I don't think it's important. What is important is our faithfulness to God—our being for God!

The Board of Higher Education of the United Lutheran Church in America has encouraged both United Lutheran Church Men and United Lutheran Church Women to devote a topic to the role of parents as they guide their youth in considering church vocations. Official month for Higher Education emphasis in the ULCA is April. If it's too late to use this material at this month's meeting, why not plan a presentation and discussion for a subsequent meeting this spring?

When we exist for God then we make a prayerful, intelligent and responsible vocational decision. We will also do our work to the best of our ability. In this way we discover ourselves by God's grace *to be* what God desires."

George nodded and commented, "That reminds me of what grandma always said, I suppose there is a connection. 'Do your best and God will do the rest'!"

The pastor remembered Bill's problem. "We've got to do our best in helping Bill decide and God will help too. But, Bill has to decide who he's going to be!"

George now understood more clearly his concern about Bill's future. "I wouldn't be a bit surprised if many of our young and older people have vocational questions, just like my Bill."

Pastor Richards agreed. "They certainly have and I wish we could help all of them." George appreciated his pastor's vocational counsel and was prompted to say, "Why can't we help them? We could begin in our ULCM."

This was a new angle of thought for the pastor. Pastor Richards' eyes twinkled as his mind quickly identified some possibilities. "George, I see now why the men wanted you as their president. You've got good ideas! Could the men discuss at their next meeting the relationship of their vocational ambitions and their Christian faith?"

George could offer no objection.

"After that we should consider how our congregation can provide Christian dimensions for the vocational plans of our youth." The pastor's enthusiasm was running high.

"Sounds good to me," said George, "but don't you think we ought to consult the school's vocational counselor?"

"By all means, Mr. Bradshaw would be

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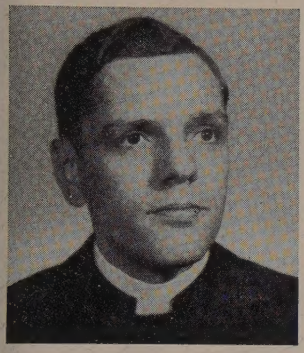
At St. John's, Lewistown, Pa., a ULCM Church Vocations Committee has been functioning for several years to encourage young people to choose full-time church work as a vocation and to help them toward their goal. It goes right down to the Primary Department in seeking out those who show interest, believing that even boys in this age group are not too young to be steered in the right direction.

These are the stated services offered by the committee:

1. Talk with both the boy and his parents to encourage him to go into the ministry.
2. Discuss some 50 other possible church vocations if the ministry as such does not seem to be the best choice for that boy.
3. Guidance counseling:
   (1) Advice as to courses to take in high school.
   (2) Advise and help in choosing a college.
   (3) Entrance requirements for college.
   (4) Help in entering the college of his choice.
   (5) Advise and help with the financial problems connected with college.
4. Special tutoring where a boy is weak in one subject.

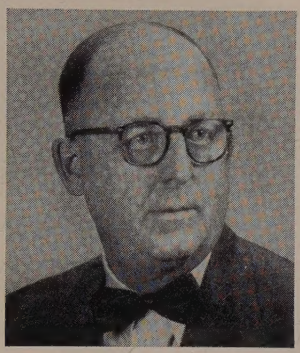
The committee points out that it cannot function alone. Leaders in the congregation are urged to suggest the names of young people under their influence. And all members of St. John's are asked to PRAY for the success of the work and the Holy Spirit's guidance to the congregation's young people. Pastor of St. John's is Dr. Samuel E. Wicker.

ULCM Announces South Bend Speakers



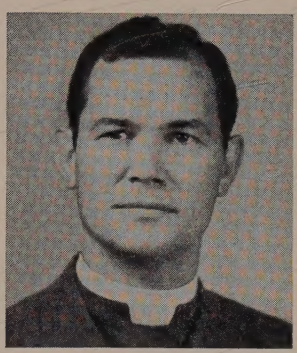
Convention Chaplain

DR. ROBERT J. MARSHALL: Professor of Old Testament at Chicago Lutheran Theological Seminary; Member of Wartburg Synod, ULCA; Former Student at American School of Oriental Research, Jerusalem; Former Pastor Grace Church, Alhambra, Calif.



Monday Evening Address

DR. CLARENCE C. STOUGHTON: President of Wittenberg College; Member of ULCA Executive Board; Recipient, Cross of Order of Merit of West German Government; Former Executive Director, Stewardship Department and LLM, ULCA.



Banquet Speaker

DR. FRANK K. EFIRD: Pastor of St. John's Lutheran Church, Salisbury, N. C.; Member of ULCA Board of Parish Education; Councilor to National Lutheran Council; Trustee of Lenoir Rhyne College; Roanoke, Va. "Man of the Year," 1953.

The speakers for the 22nd biennial convention of United Lutheran Church Men have been selected. They come from various areas of the church's life and work. The Chaplain is Dr. Robert J. Marshall of the Chicago Lutheran Seminary faculty. Dr. C. C. Stoughton, president of Wittenberg College, will speak October 12 and Dr. Frank K. Efird, pastor of St. John's, Salisbury, N. C., will be the banquet speaker. In addition, Dr. Franklin Clark Fry, ULCA president, is scheduled for an address as is Dr. J. S. Patterson, general director of United Church Men.

The convention will be held at Holy Trinity Lutheran Church, South Bend, Ind. October 12-14, 1959. Theme for the convention is "You Have Been Called," based on Ephesians 4:1 in the RSV. The local convention chairman is Mr. Pete Miller and Fred W. Anderson is in charge of public relations. The convention hotel is the Pick-Oliver.

One of the features of this convention will be the presentation of three study papers on these subjects: Our Program, Our Organization, Our Finances. Each man attending the convention will study the three papers in a discussion period. The findings of the groups will be presented to the entire convention.

For the first time the delegates at the South Bend convention will represent state or synodical ULCM units. In former years, congregational delegates were admitted, which is no longer permissible under the revised constitution. Each state and synodical ULCM unit has been advised of its number of delegates and if every one is present the attendance will be almost twice the number present at the Pittsburgh convention.

The local committee is planning a tour of the Notre Dame University campus and a program for the women who attend the convention with their husbands.

—Howard L. Logan

The beautiful Gideon F. Egner Chapel on the Muhlenberg College campus.

After 109 years . . . coeds take their places with General Peter Muhlenberg.

MUHLENBERG

by HELEN B. BAILEY

Muhlenberg—a men's college for 109 years—became a co-educational institution when 125 women students matriculated in the fall of 1957. A great deal of advance planning by the administration and faculty was necessary before arrival of the coeds on the Allentown, Pennsylvania campus. Many other changes, both academic and physical, also were required for successful operation on a co-educational basis.

In addition to a dean of women, a number of women faculty members have been added to the English, history, Romance language, psychology and chemistry departments. A course in elementary education is now included in the curriculum along with two new courses in art, "History and Appreciation of Art" and "Applied Art," and "Applied Music" in organ, piano and voice.

The former freshman dormitory, com-

Mrs. Bailey is Director of Publicity at the ULCA's Muhlenberg College, Allentown, Pa.

pletely renovated and redecorated, has been transformed into an attractive and well-appointed women's residence. A well-equipped medical building and a new men's dormitory also have been built on the spacious 78-acre campus. Construction of a second women's dormitory is planned for this year. With an eye to fostering healthy recreation for women students, a girls' playing field and seven tennis courts were added to campus sports facilities.

Muhlenberg is located atop a hill in the residential section of Allentown; and the golden dome of the college library, lighted each evening, is a landmark in the Lehigh Valley region. New throughways and turnpikes provide easy access to Allentown, a city of over 100,000 persons—from Philadelphia, 55 miles south, and from New York, 90 miles east. Air transportation also is available on numerous lines flying in and out of the modern Allentown-Bethlehem-Easton Airport.

Muhlenberg's present enrollment reaches close to 1,000 students. Despite growth from about 600 students five years ago as well as the prospect of bulging college populations throughout the nation during the next ten years, Muhlenberg's board of trustees aims to keep the college "small." Individual attention, small classes and small laboratory sections have for over a century been significant factors in study at Muhlenberg. And today's enrollment closely approximates the number of students for maximum efficiency in both the classroom and physical plant.

This year's student body includes about 200 coeds and by September, 1960, about 300 women students will be enrolled. Ultimate proportion of men and women students is planned for a seven-to-three ratio.

The largest percentage of students come from Pennsylvania, New Jersey, and New York. But a number are enrolled from the New England states, Maryland, the District of Columbia, Delaware, and Ohio. There are also foreign students this year from Germany, British Guiana, and India.

A fully accredited, Christian college of liberal arts and sciences, Muhlenberg offers three degrees—the bachelor of arts, bachelor of science and bachelor of science in business administration. Students are prepared for careers in the church, the medical arts, law, scientific research, teaching, business, engineering, and forestry. Majors are offered in fifteen fields.

An experimental course in critical analysis was successfully introduced a few years ago into the curriculum. This seminar, "A History of Ideas," is composed of seniors enrolled by invitation and is designed to stress the liberal arts concept by cutting across departmental lines of both students and faculty.

The 68-member faculty has an academic background of many colleges and universities with the majority holding earned doctorates and many others close to this attainment. Independent research in ultrasonics has been underway since 1946 by the head of the physics department; and theoretic research in chemistry is concerned with the properties of new types of organosilicon compounds. Both are conducted under grants from Research Corporation.

The college library, largely a working library for both students and faculty, houses about 95,000 volumes, over 400 periodicals and many thousands of uncataloged pieces. There is also a circulating collection of records and a music

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The Regular Inter-Lutheran Topic for May

What Are the Means of Grace?

by JOE SCHIMOE

Pastor: This evening, gentlemen, we are to discuss the Means of Grace. Traditionally, our Lutheran Church has recognized two items . . .

Joe: Hold on a minute, there, pastor! Ever since I was a kid in confirmation class I've been hearing about this Means of Grace business. But nobody ever explained it to me. When I was a kid I was too scared of the pastor to dare to ask. Before you go any further explain what you mean when you talk about this Means of Grace. Is this a special way of saying grace at the table, or what?

Pastor: Well now, Joe, this surprises me. I always assumed that when I mentioned Means of Grace in a sermon or talk everyone understood me. I can see now that I was wrong. How can I best explain it? Joe, if you went to Chicago on one of your truck runs, and wanted to let your wife know you arrived safely, what would you do?

Joe: It all depends. If Chicago was only a stop on a long trip, I'd write a letter. If I stopped off at Chicago on my way home, I'd call her on the telephone to let her know I'd be home the next day.

Pastor: Supposing you couldn't get her on the telephone. What would you do then?

Joe: That's easy. I'd send her a telegram; that way I could be sure she'd get the message whenever she came home.

Pastor: Fine. Now these three devices are "means." By them you communicate to your wife the message you want her to receive. In the same way the words "Means of Grace" also refer to devices commonly used for communication.

Joe: You mean that Means of Grace means mail, telephone calls, and telegrams? Gee, that's simple. Why didn't anyone ever tell me that before?

Pastor: Probably, Joe, because it's wrong. I was trying to lead up to something else when you interrupted. I don't mind any questions you want to ask, but please give me time to finish my answers. I was saying that Means of Grace also refers to devices used for communication. But here the One who is sending the message is God, and the one to whom the message is sent is man—individually and collectively. Now, unfortunately or otherwise, A.T. and T. has not yet strung its wires everywhere, so these are not the means which God uses to bring his message to men.

Joe: Now it's beginning to come through, pastor. We're going to talk about how God gets in touch with us about his laws, and the way he wants us to live, and . . .

Pastor: I'm sorry, Joe, but I'm afraid I have to interrupt now. There was a time when law was the principal message God sent down to men. But that is no longer the case. The principal message now is the good news of God's love for

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Joe Schimoe is the pen name of a staff writer for the American Federation of Lutheran Brotherhoods.

us as he evidenced it in the gift of his Son Jesus. Earlier men were in such a sad state that God frequently had to telephone them to remind them of his laws. But now he constantly speaks to us about his loving concern for us.

Joe: You mean men are better now than they were a long time ago? I don't like to disagree with no pastor, but you ought to meet some of the mugs I work with. Owners who cut down expenses by not making the rigs safe to operate, cops who take bribes to let a trucker travel overweight, trucking bums who drink while driving and have a new lay . . . Oops, pastor, that one slipped out.

Pastor: No need to apologize for an honest statement of fact. No, I agree with you, men are no better now than they were in the dawn of history. Evil still abounds. But God himself decided that the "fulness of time" had come, and decided to deal with a wicked mankind in a different fashion. For the law he substituted the gospel, the good news of his love. The whole thing is difficult for us to understand, for the simple reason that it just doesn't make sense, in the ordinary meaning of those words.

Joe: Yeah, I was just thinking that. It don't make sense. If men ain't no better, why should God treat them better?

Pastor: There is no rational answer for that question, Joe. We cannot hope to know the mind of God. But this we do know: the message that comes to us now is one of hope, rather than of condemnation. Now Joe, I have a question for you. You spoke a minute ago of trucking "bums." In comparison with them we are relatively law abiding citizens. We are generally sober, are concerned about the church and God, and try to be kind and good in our relationships with other people. But are we perfect in the eyes of God?

Joe: Oh no, pastor. I didn't mean that at all. I can't swear for the other fellows here, but I can speak for myself. I ain't got no trouble saying yes when we come to the confession of sins in the service. I'm happy to get down on my knees during the confessional service when we come for the Lord's Supper. Heaven only knows how far from perfection I am. Say, I get what you mean, pastor. God has no more reason to speak softly to me, does he?

Pastor: That's right, Joe. Let me speak for all the men, here, since you hesitated to do so. None of us has reason to say no when it comes to the confession of sins. All of us have fallen far short of perfection, and therefore stand under the condemnation of God. None of us deserves the kindness of the gospel. This must always remain a mystery to us—that God should love us enough to send his Son. This message of love and forgiveness and strength for a better life, then, is the message that God is trying to communicate to us. Now tell me, Joe, do you have diversities of responsibility in the concern for which you work?

Joe: If I knew what you were talking about, I might be able to answer.

Pastor: Excuse me, Joe, for the preacher talk. Most of us preachers have trouble with this sort of thing. What I meant is this: do various men have special tasks assigned to them?

Joe: Oh, sure, now I get you. Sure, we got drivers, and loaders. and mechanics, and dispatchers, and inspectors, and . . .

Pastor: Yes, that's what I meant. Each man is assigned a special responsibility.

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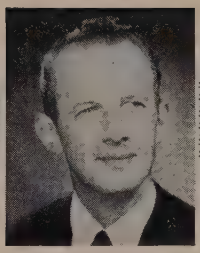


MAN TO MAN

by LAWRENCE M. REESE

The Educated Listener

Every time our refrigerator door opens, the educated ear of our Springer Spaniel responds. She has similar trained reflexes for our footsteps a block away, the opening of the pretzel can and the distant approach of a stranger. We are constantly amazed at how well she has developed the art of listening, even while seemingly asleep.

Most of us could learn a lot about concentrated listening, even from a spaniel. And today's world demands that we do. So many people have so much to say while others talk, yet have little to say. Our ears are battered by lectures, sermons, news commentators, committee meetings, salesmen, teachers and politicians.

Added to all the chatter of human voices, there are the noises of our mechanical world. Modern ears are bombarded with TV, radio, jets breaking the sound barrier, traffic, air conditioning, telephones, typewriters, tractors, power mowers and PA systems, just to mention a few. With all these noises, it takes a trained ear to sift the things which should be heard.

What a contrast modern noises are to quieter life many years ago. I thought of that recently after a Sunday worship experience. I had been privileged to conduct the service. There were three rather lengthy Scripture passages. With no printed copy of the Scripture in their hands, I wondered how much of God's Word could be proclaimed and retained unless there were many trained ears in the congregation.

In the early church, long before the printed page, people had to train their ears to hear. Without newspapers, radio or TV, communication naturally traveled the route from person to person. People in the early church, then, had two advantages; there were fewer noises and their ears were trained to listen.

Listening With Purpose

Today, with more than enough to hear, it follows that we need to be trained to listen—and some people are. The physician is trained to learn much about the patient by using his stethoscope or by tapping certain areas of the body. The symphony conductor or choir director is trained to hear the slightest variation in pitch. The bird watcher identifies many species of birds with his educated ear. On the non-professional level, our ears are trained in other ways. A mother can sleep through a thunderstorm and yet hear the first whimper of the baby in the crib. The commuter hears the rumble of the local train and responds without looking away from his newspaper or magazine. The golfer, eating his lunch, identifies a conversation four tables away—conversation about yesterday's game.

In addition to all these external noises

and voices, there are those from within our own beings. Conscience speaks, emotions overflow, dreams demand fulfillment, yearnings and aspirations lift us to lofty heights.

Even though there are all of these noises and voices, from without and within, we can train ourselves to listen with purpose. If we are to hear the voice of God, from without and within, it means taking time, cultivating the reflective mood and exposing ourselves to people, places and situations where God can speak to us.

The heart has its distractions and these affect listening. God has little opportunity to speak to a divided heart—a heart obsessed with its own plans or a heart which has never learned to discipline its emotional responses.

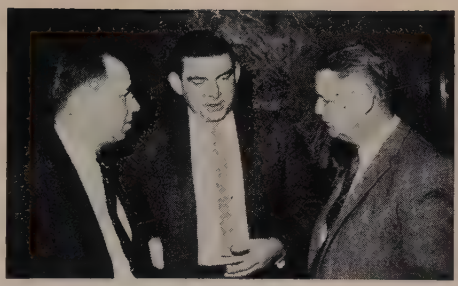
Our specialized life today demands trained speakers, trained announcers, trained newscasters, trained preachers. But how effective are any of these without trained listeners?

Next time you hear three Scripture passages, a sermon or a program of music, ask yourself: How much did I hear? Did I hear what I wanted to hear? Were there distractions that kept me from hearing?

Until our ear is trained and our mind concentrates, we may need our Bible or the new book containing the lessons as we worship Sunday mornings. But we can go a step further. We can learn to train our ears, to hear the right things and more of them. "He that hath ears to hear, let him hear."

A Lutheran First

The first pastor to attend to the spiritual welfare of Negro slaves in the Western Hemisphere was the Rev. Christian Fischer, pastor of the Danish Lutheran Church on St. Thomas Island, West Indies. In 1713 he baptized the first slave.



ULCM EXECUTIVES were among 93 synodical evangelism leaders attending the recent third annual conference of Synodical Evangelism Chairmen at Cleveland, Ohio. Left to right: Executive Secretary Howard Logan; the Rev. Edward Belter, evangelism director of Wartburg Synod; ULCM Evangelism Director J. H. Oetgen.

A study document entitled, "Theology for Evangelism," prepared by an international commission of the World Council of Churches, served as the focal point of all presentations and discussions. The keynote speech by the executive director of the Board of Social Missions, Dr. Harold Haas, set the tone of the conference by posing a series of paradoxes which face those who are responsible for evangelism in the church: (1) "We are faced with the necessity of comprehending the dimensions of Evangelism as the total task of the church, while at the same time developing a program which is only a part of the task of the church. (2) We must develop an evangelism which is supremely personal while under the connection that any evangelism separated from the social forces of our time, is largely futile. (3) Evangelism is constantly confronted with the task of proclaiming the Good news to those who do not know that they need it."

Other speakers, including Dr. Walden Holl of Johnstown, Pa., Dr. Carveth Mitchell, Mansfield, Ohio, and Dr. Karl Hertz of the Wittenberg College faculty, as well as Pastors J. Bruce Weaver, director of evangelism, Harold W. Reisch, director of inner missions, Rufus Cornelsen, director of social action, and Dr. Edgar S. Brown, executive director, ULCA Dept. of Worship, developed and expanded the theme as it applied to areas of the church's life and the challenges facing evangelism.

Theological Training for Laymen

by E. E. FLACK

THE DOCTRINE of the universal priesthood of believers is one of Protestantism's major principles. The church is created a kingdom of priests who have direct access to God and who bear responsibilities in Christian life and service. But while Protestantism has the doctrine, it has not adequately explored its possibilities, particularly in the training and use of laymen.

The Lutheran emphasis has been on this point of providing an intelligent laity in the service of the church. We recount that the Augsburg Confession was signed by thirty princes, who apparently knew something about Christian doctrine. On his Saxon Visitation in 1529 Luther, according to his statement in the introduction to his Catechism, found widespread superstition and ignorance. The priests of Rome, let alone its laity, did not know the commandments nor the creed. Catholicism had failed to instruct lay leaders.

Luther began to emphasize the training of men in theology. He stressed the sacredness of every calling. Every man's work is a calling of God under the universal priesthood of believers. And he has the responsibility of serving God in his calling. To do this intelligently he needs instruction. According to Luther, every Christian is a witness for Christ in his calling. This witness calls for a knowledge of God's work, a familiarity with the teachings of the church, and an understanding of the responsibility of the Christian for stewardship, evangelism, and works of serving love. The doctrine of the universal priesthood of believers calls anew for emphasis in the life and service of the church.

The Need for Training Laymen in Theology

That there is a wide dearth of men for the ministry is universally recognized. Vacancies appear in parishes in every area of the church, with an increasing demand for men for new mission fields at home and abroad. The number of vacancies in the pulpits of some of our synods is appalling. New demands for recruitment programs are arising in almost all of our synods. The church is crying for more men for the ministry.

It is true that other callings have been draining off the students of our colleges. The fields of science, industry, engineering and the like need to be filled and college and university men in vast numbers have been invited into such fields. The number of men for the ministry in all our church colleges is all too small. Intensive work in this area in recruiting men would be an investment by and for the church which would pay large dividends in the years ahead.

The fact is that the church has been employing ministers in many areas in which laymen might very well serve. It has been estimated that one-fourth of the

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Dr. Flack is dean of Hamma Divinity School. This article was read at the annual meeting of the Council of Presidents of Seminaries, ULCA, Washington, D. C. last November. This is the first of two parts.

"The number of vacancies in the pulpits of some of our synods is appalling."

ordained men of the United Lutheran Church in America are serving in capacities other than preaching the Gospel and administering the Sacraments. We have ministers who are serving on faculties of our institutions in secular fields, secretaries of church boards and agencies, editors, writers, welfare workers, camp directors, and in various other areas where laymen might well serve. Since ministers are well trained and qualified, they are readily directed into such fields of service.

On the part of the laity there has been a general lethargy. While many laymen are now serving the church as writers, editors, administrators, directors, teachers, and the like, the number is all too meager, considering the thousands of Lutheran men who graduate from the colleges and universities of the land. An appallingly large number of laymen lose interest in the life and work of the church as they go forth from our institutions into business and professional fields.

Why is this the case? Is it because the teachers in our own church colleges are for the most part not interested in or prepared in theology? If the teachers themselves are not interested in theology, is it any wonder that our college graduates go forth without interest in theology? They have no inspiration or background in the field.

Dr. Edwin Espy has made some observations that are very striking. For his doctoral dissertation he made a study of the background of 440 teachers in 73 colleges of 29 denominations and published his results in a volume entitled *The Religion of College Teachers.* He discovered that out of 440 teachers in church colleges, only 6% had done any special work in religion. That is very strange for church colleges. Of the 6% who have had some training in religion, one-half have had only from one to three hours in academic study in religion. One third of the 6% had from four to six hours. Only one-sixth of the number had eight hours or more of training in religion. Hence we see that the men who are teaching the young people in the institutions of the church are themselves without theological foundation.

In the President's Commission on Higher Education a few years ago it was reported that less than 35% of our teachers had their Ph.D.'s; 28% had secured the doctorate before starting to teach; two-fifths teach in colleges from which they graduated; but only 7% were teaching in their fields because of the greater religious significance.

While 73% of our faculty members in our Lutheran colleges are Lutheran, only 11% give more than four hours a week to religious service. Eighty-six % do nothing by way of religious service.

In Dr. N. J. Gould Wickey's report in a "National Survey of Courses in Bible and Religion in American Colleges" he

Continued on page 32

Scouting in the ULCA

by Dr. George A. Eichler

Aubrey Mauney, Kings Mountain, N. C.
Director of Scouting

The 50th anniversary of Scouting will be celebrated in 1960. It is not too early to plan for what will surely be a very big event.

It was reported at the meeting of the National Lutheran Committee on Scouting that there was a movement on to improve the appearance of the camp chapels at the boy scout camps throughout the country. The author knows some that could stand improvement. If the chapel in your Council camp needs a face-lifting, please do your bit and call it to the attention of the Camping Committee and offer your help to make it a place fit for worship. This is an important matter.

At the same meeting it was brought out that rural scouting must be emphasized. More than likely scouting is fairly well emphasized in the larger towns and cities, but what about scouting in rural areas. If you live in a rural area give some thought to this matter.

At the same meeting the committee on Advancement and Recognition made an excellent report on requirements of the Pro Deo et Patria Award. While the pastor makes the assignments it should be kept in mind that scouts be assigned work which helps scouts get a picture of what makes the church click. Here is where we train a boy to become an active, intelligent church man. Too often we find that just routine assignments are made.

Care must be taken in choosing the special service project. A scout should do a project which gives significance to the church program. It should have definite connection with the church. It should be used in the church and shared with the members. It should enrich the life of the church. It is distinct from the service hours. Nothing in the line of maintenance should pass for a project.

In brief the service hours and the project should be planned so that the scout will get the true significance of church life and grow up to be an understanding church member.

ULCM Plans Scout Conference at Schiff Reservation

In cooperation with Augustana Churchmen, ULCM is planning a conference for state/synodical and conference/district scout leaders April 27-29 at Schiff Scout Reservation, Menham, N.J. The staff of the BSA will be present to bring our scout leaders up-to-date on current scout happenings and the new Explorer program. If you are interested in attending contact the office of ULCM in New York.

ULCM Calls Conference of Synodical Presidents

United Lutheran Church Men has called a Conference of State/Synodical Presidents for April 10-11 at Columbia, S.C. The Conference is open to other conference/district officers in the southeastern area of the church. It will be held at the Hotel Jefferson following the meeting of the Executive Committee.

Will Men Join The Ladies Aid?

Minneapolis, Minn. (RNS)—Men are almost ready to join the ladies aid. And church women are nearly ready to admit them, according to the national president of the Women's Society of World Service of the Evangelical United Brethren Church.

The ladies aid isn't what it used to be, said Mrs. Wilbur C. Harr, Naperville, Illinois.

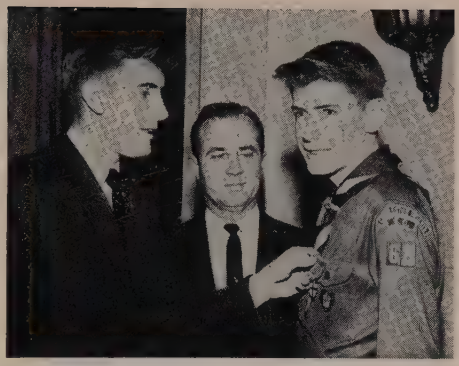
"You can't go along today in horse and buggy ways, or even Model A ways. You must streamline," said Mrs. Harr.

A combination of circumstances may lead to the end of the strictly woman's organization, she explained. Among them:

Many women today work full or part time and aren't available for afternoon meetings.

Today, more women have active interests in the community, outside the home.

Since the war, men's and women's interests have been merging, in the home and out of it. When women's mission groups began 100 years ago, men were not much interested in the unchurched "heathen" across the oceans. Today, men are fully as informed and interested in what goes on across the oceans as women.



RONNIE CRAWFORD became the third member of his family to wear the Pro Deo et Patria award on Feb. 15 when his brother, Claude Jr., pinned the medal to his uniform at St. Andrew's Church, Charleston, S.C., Pastor Charles S. Wessinger. Claude now a student at Lutheran Theological Seminary, Columbia, was the first of the Crawfords to receive the award. Their brother David, a student at Georgia Tech, received his several years ago. Scoutmaster Lewis Manseau appears in the center of the photo.

"Togetherness" prevails in many homes. Women do not want to leave their husbands for evening meetings; transportation and baby-sitting problems make it difficult for women to leave in the afternoons. Couples and families want to spend their time together.

Mrs. Harr believes church organizations may move to consolidate so that husband, wife and older youngsters all belong to the same group.

In the mission area, she pointed out, some congregations already have a "committee on missions" composed of men, women and children.

Such all-inclusive organizations won't be developed without a fight from some church women.

"Some women are funny. They won't want to give up their exclusive right to mission interests," she said.

News and Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

In the February issue of LUTHERAN MEN I made a plea for greater emphasis on *program* and less stress on *organization* in the future life of our auxiliary. If you are an avid reader of church papers and magazines and a frequent listener to speeches and addresses by church leaders you have heard more than one writer and speaker make a "pitch" for less church organization. Church organization is essential in the complex American society of which we are a part. This cannot be denied. The problem is that we run the danger of giving our people the idea that all Christian service and witnessing *must* be accomplished within the "institutional" church.

Serving within the church has been the chief role of the auxiliary—at least the men's auxiliary of the church. We have, in the words of the first president of the ULCA, Dr. F. H. Knubel, tried to be a "burden-bearer for the church." Certainly this is a role that every organization in the congregation ought to play. However, when this becomes the sum total of the witness and service of the auxiliary then we miss the whole point of the church. A survey made recently of the activities of men's groups showed that by far the most frequently rendered service was the improvement of the church's property. No doubt such service has saved the church hundreds of thousands of dollars, but has it led men to feel that this is the most *important* service they can render in Christ's church?

When we speak of the use of our talents for the Lord do we restrict this use to the "institutional" church? As an example, if a man is a carpenter do we feel that God expects the man to make Christian use of his talent as a carpenter *only* in building partitions in the church basement. God may expect that use of the talent, of course, but he also expects the man to use this talent during his daily work as a service to him as well. The Christian carpenter through his vocation is expected to witness of his faith. The man who works in the bank is expected to serve the Lord through his banking work Monday through Friday as much as the time he spends on Sunday at the church counting the offering or serving as congregational treasurer.

What of the ULCM Program?

What direction should the program of ULCM take? It seems to me that greater emphasis must be placed on the strengthening of the Christian faith of the man in the congregation rather than the man serving more adequately the congregation. To put it simpler, the auxiliary should serve the *man* in larger measure than it has in the past. The direction needs to be in aiding the man to become a better father and husband, a more faithful employee, a better citizen so that he might more effectively serve his Lord.

That this is needed in our American scene today, few would deny. Rev. R. Tiemeyer reminds us that Jesus said, "Ye are the salt of the earth." He didn't say "Ye are the salt of the church." To accomplish this direction does not mean you eliminate the ministries of the church, nor do you dicontinue your men's meetings. Not at all. The worship and teaching of the church and the diakonia of the men's group assumes even more importance.

The church and its auxiliary become the power house for spiritual effectiveness. The worship of the church undergirds the life of the Christian and "thrusts" him out into the world to witness and serve. The men's groups assure the man that he is not in this alone— that there are other men like himself equally as concerned as is he. Through the auxiliary he gains strength and discovers new ways in which he witnesses in his daily life and work. The true Christian realizes that he cannot long exist on his own power. Nor can he really exist apart from the fellowship of other Christians. He finds in the worship the strength he needs to combat the unfriendly and uninterested world of which he is so much a part for the major portion of his everyday life.

The Concern of the Christian

Many Christians have found it easy enough to be concerned about the lack of opportunity people in other lands may have to know Christ, and be unconcerned about their next door neighbor. They have been willing to support foreign missions because of this concern. Others have indicated they felt that there was too much "witnessing" to be done here at home to be concerned with foreign missions. The fact that these same people did little or nothing about the home situation didn't seem to bother them any. For many this was simply an excuse to do nothing. The Christian has a concern for all peoples who are in need, and who of us is there that does not have some need. Some of us have felt "there's nothing *I* can do about it," when actually we meant "we do not intend to do anything about it."

Through our ULCM program we must help men to strengthen their own faith and then activate this faith in relation to their fellow men. For the Christian father, his role, his Christian role in the family is more than just being the priest. This is his role too, but there are other roles which he must play in his home and they are Christian in character too— the whole matter of the use of monies and the values we establish by the use of our monies— the attitude that a man takes toward his work as he expresses it in the family circle. What kind of an example does he set for his children in the matter of his abiding by law.

Or one might consider the role of the Christian man in relation to others on the job. Is he "different" because he is a Christian? Does he "let his light so shine before men" in a way that others feel he is concerned about them? What is his attitude towards his employer? Is he a faithful employee or does he get by with as little as he can? There are always those in every work situation who can use the ministry of a concerned Christian. Men must be encouraged to perform their ministry where they are and at their normal best. One might go on and point out the responsibility the Christian man has to the community and nation of which he is a citizen. We have learned that you cannot legislate "goodness." We should realize that we shall only have a better America when we have better Americans.

Reformation Window

. . . a magnificent portrayal of Luther, and the places and events in his life—masterfully rendered in stained glass by the well-known artist, Conrad Pickel. This window forms an entire wall of the Martin Luther Library in the Lutheran Brotherhood Building, Minneapolis, Minnesota.

Color reproductions of the Reformation Window (18" x 24")—suitable for framing and display in home or classroom—are available free upon request. No obligation. Write Lutheran Brotherhood, 701 Second Avenue South, Minneapolis 2, Minnesota.

Remind yourselves 'you are a brotherhood'
By which the woes of life are well withstood
And we are comforted at last—

—Martin Luther

EN YOU PROVIDE living benefits for yourself and your family through utheran Brotherhood life insurance, you are also providing living benefits Lutheran Church. (Within Lutheran Brotherhood's articles of incorpora- e these specific objectives: ". . . to aid the Lutheran Church in extending theran faith . . . to encourage industry, saving and thrift . . . to furnish ion and . . . payment of benefits in case of death or old age . . .") Probably eatest contribution the Lutheran Brotherhood is privileged to make is to develop leadership in Lutheran youth. Last year, Lutheran Brother- granted 196 scholarships for college and seminary expenses. Other lences include $74,000 to Lutheran Churches with local branches of an Brotherhood; free teaching aids; support for Lutheran Student Centers theran film programs. These are just a few of the ways you, as a Lutheran hood policyholder, help our church grow and prosper. Lutheran Brother- ffers its services and life insurance to all Lutherans.

HERAN BROTHERHOOD 701 Second Avenue South • Minneapolis 2, Minn.

How Do We Get This Idea Across?

The methods and approaches of the past have not attracted any great numbers to our auxiliary. This should make us more daring in our attempts to find a more successful approach to the men. We have for years gone along with Unified Topics. Sometimes they have met the need as expressed above—at other times they have not. We should be willing to strike out on our own when we feel the Unified Topics do not aim at the same goal we have in mind. This means more work but it may be essential.

We may have to inaugurate a home study plan so that men who will not or at least do not come to the church for men's meetings may have the opportunity to receive the benefit or the training for this witness in the world. We must realize that countless men are fed up with the multiplicity of meetings. The men's meeting in the church is only one of many they attend each month within the church and community. And the meetings which are held are going to have to be more imaginative and beamed at helping the man be a stronger Christian in his daily life and work. The time we spend on unrelated and unimportant activities in men's groups must be substituted with meaningful presentations and convocations to encourage the man to face up to his responsibility.

The Christian faith *is* relevant to the daily life and work of men. If it is not relevant there, it is not relevant at all. The sign over the church door, rightly says, "enter to pray, depart to serve." Something very interesting happens in the Church House in New York each year when the statue of Christ is removed from the place of worship—The Chapel—and taken into an office until the Christmas Season is over. Christ goes from the place of worship to the place of work where he must always go—not only at the Christmas season but in every season.

United Lutheran Church Men must always point out the need for worship on the part of men but in so doing it cannot neglect to urge that worship is the preparation for witnessing and serving in the world of men and the world of work. The stronger emphasis on program in our auxiliary must be in this direction if we are to more adequately serve man so he may serve God.

UNITED LUTHERAN CHURCH MEN GROUPS ORGANIZED SINCE DECEMBER 31, 1958

St. Matthew's, Marklesburg, Pa. 1/12/59
Christ, Toledo, Ohio 1/12/59
Our Saviour, Toledo, Ohio 1/12/59
Faith, Joliet, Ill. 1/12/59
Bethel, Chicago, Ill. 1/12/59
Berwyn United, Berwyn, Ill. 1/12/59
St. John's, Baroda, Mich. 1/12/59
Trinity, Freeport, Pa. 1/12/59
St. John's, McKees Rocks, Pa. 1/12/59
St. Paul's, Franklin, Ohio 1/23/59
North Riverdale, Dayton, Ohio 1/23/59
Immanuel, Erie, Pa. 1/23/59
Bethany English, Cleveland, Ohio 1/23/59
St. Matthew's, Chester Springs, Pa. 1/23/59
St. Mark's, Roanoke, Va. 1/28/59
Christ, Newburgh, N. Y. 1/28/59
Bethany, Memphis, Tenn. 1/30/59
Holy Communion, Yeagertown, Pa. 2/10/59
Evangelical, Mt. Holly Springs, Pa. ... 2/10/59
St. Mark's, Harrisburg, Pa. 2/10/59
St. Simon's, Chicago, Ill. 2/10/59
First, Albany, N. Y. 2/10/59
St. Paul's, Roseville, Ohio 2/11/59
Holy Communion, Portsmouth, Va. 2/17/59
Nativity, Chester, Pa. 2/17/59
Holy Trinity, New Rochelle, N. Y. 2/27/59

North East West South

of Men and Their Activities

The ULCM offices receive most of the synodical papers and we read them carefully for news about the men's program in the synods. Too often we do not find any report. Recently, President Wick of Indiana Synod used the space alloted to him to write about our South Bend Convention this Fall and the ULCM program in his synod. We appreciate this kind of "push."

The Indiana Synod ULCM announces their Lutherwald Retreat for June 12-14. Executive Secretary Logan will be the featured speaker. The Indiana ULCM annual convention will be held, Sept. 12-13 at Zion Lutheran Church, Portland, Ind.

* * *

The New York & New England Synod ULCM reports that it will hold its annual convention at Port Jervis, N. Y., May 16. Synod's president Dr. Alfred Beck will be the banquet speaker. The synodical ULCM is in the process of raising $1000 for the Dr. Knubel Memorial Fund to assist the scouting program and the Confidential Fund of the President of Synod. Delegates to the ULCM South Bend convention have been prorated to the conferences with five being reserved for synodical delegates-at-large. The New York Conference ULCM will meet May 2 at St. Paul's Lutheran Church, New City, N. Y.

Through the offices of ULCM come many evidences of growth of men's work in all the denominations of the U.S. and Canada. Recently we received the "inaugural issue" of a new publication called *The Bridge Builder.* This is being published by the Board of Men of the United Church of Canada. We congratulate this men's group on their excellent publication.

* * *

An increasing number of Lutherans are finding their way into the political life of our nation. The Lutheran Brotherhood Bond reports that there are seven Lutheran governors and four senators in the U.S. Senate. It is our understanding that two of the governors, Almond of

DR. FREDERIC B. IRVIN, president of Thiel College, Greenville, Pa., departed from Idlewild Airport, New York City, early in February via jet flight for Europe where he is studying the work of German evangelical academies under a program sponsored by the Lutheran World Federation.

Virginia and Hollings of South Carolina, are members of the ULCA and none of the four senators are members of our church. Of course, a larger number are members of the House of Representatives.

* * *

An announcement from Rev. Franklin Jensen, member of the ULCM Executive Committee, informs us that special Lenten noon-day meetings for men are being held each week in Luther Memorial Lutheran Church, Erie, Pa. This kind of program is on the increase in our church. First Church, Pittsburgh, has such a program the year round.

* * *

The ULCM of the Rocky Mountain Synod reports more than $6700 contributed to home missions in that synod through the "Missions Ten" program. President Larry Burkey reports renewed interest in men's work. New units have been organized at Wheat Ridge and Salt Lake City. Two conferences have been organized for the first time.

* * *

The Minnesota State ULCM, which has voted to affiliate with the church-wide auxiliary, will hold its spring meeting at Holy Trinity Lutheran Church, Minneapolis, April 16. A budget of $800 is being proposed for the state unit. Plans for the annual Retreat were set in motion and the dates of August 12-16 selected.

* * *

The latest report on the Pro Deo et Patria Award to be received from the Minneapolis office shows that 9044 ULCA boys have applied for the award since its inception and 2286 have been granted the award. A total of more than 25,000 Lutheran boys have applied and approximately 6000 awards have been granted. We still are concerned about the

Faith, Grand Rapids

Pastor Lignell

THE ULCM annual convention of Michigan Synod will be held Saturday, April 11, at Faith Church, Grand Rapids, with Rev. Robert J. Lignell, ULCM spiritual adviser, as host pastor.

The format of the convention is being altered this year in order to allow more time for convention proceedings. Instead of the usual Sunday afternoon business session and evening banquet, this year the convention will open at 10:30 Saturday morning with election of officers and trustees followed by a regular business agenda.

Dr. Frank P. Madsen, president of Synod and a member of the Joint Committee on Lutheran Unity, will report to the convention at the morning session on merger progress and plans in the formation of the "New" church.

The Rev. Raymond W. Bartels, pastor St. Luke's, Muskegon, and chairman of the subcommittee on property of the Gun Lake Summer Camp Board, will speak at the buffet luncheon on the needs of the camp as well as upon what the ULCM means to his congregation.

Pastor Lignell will be completing his second year as spiritual adviser to the men's auxiliary in Synod. Ronald Moykkynen, president and Leonard Noechel, vice president and program chairman, will have completed one year in their respective offices. Ted Winter is completing his second year as secretary, while Norman Jacobson has faithfully discharged the treasurer's duties for several years.

—Howard Towell

large number of boys who fail to complete the requirements for the award. They need the encouragement of adult scouters.

* * *

More than 25 new congregational ULCM units were organized in the first two months of 1959. Many requests come to the New York office for organization materials. One of the concerns of the Executive Committee of ULCM is that we are not growing as we should. The matter of organizing new units cannot be accomplished from the New York office. We can help but concerned men in the conference and synodical ULCM units must do the organizing. Write for printed helps.

* * *

Here is a new idea: St. Luke's Lutheran Church and Sunday school have organized a Federal Credit Union. Such a credit union permits the members to accumulate funds and when needed to borrow at reduced interest costs. These credit unions are supervised by the Federal Government through the Bureau of Federal Credit Unions. The church is located at Huntington Park, Calif., the Rev. Charles Smith, pastor.

* * *

The ULCM Executive Committtee will meet at the Hotel Jefferson in Columbia, S.C. April 9-10, 1959. The meeting will be followed by a meeting of the presidents of the state/synodical ULCM units on April 10-11. Officers other than presidents are invited to attend at their own expense or that of their organization.

* * *

ULCM of St. John's, Rosenfeld, Manitoba, reports an excellent year completed. The unit met each month using the ULCM topics. A charter was granted to the group in the spring. A joint meeting with the ULCW was held and the Director of Canadian World Relief the Rev. C. Monk, was the speaker. One of the service projects completed during the year was the re-binding of church and Sunday school hymnals.

* * *

The Canada Synod ULCM reports that its convention will be held at Pembroke on May 2. A member of Parliament, M. Weichel will speak to the convention, as will Executive Secretary Logan. The theme of the meeting is "Christ Calls You."

* * *

COMMANDER LUTHER Y. SEIBERT, pastor of the ULC's Elmhurst Church, Elmhurst, Ill., and Chaplain of the U.S. Navy and Marine Corps Recruiting Training Center at Forest Park, Ill., administers oath to his twin sons, John Frederick II and Luther Yarger Jr., as Ensign Chaplains in the Naval Reserve.

Pastor Seibert has served the congregation in Elmhurst since September 1, 1931. In the fall of 1942 he was urged to apply for a commission as a Chaplain in the Naval Reserve. In accepting his appointment he felt that he should resign as pastor of the Elmhurst congregation. They refused and instead granted him a leave of absence for the duration. On January 22, 1946, Chaplain Seibert was released to Inactive Duty and resumed his pastorate.

The identical twins graduated from Wittenberg College in 1955 and thence matriculated at Chicago Lutheran Theological Seminary, Maywood. They are now students at the Lutheran Theological Seminary, Gettysburg, Pa.

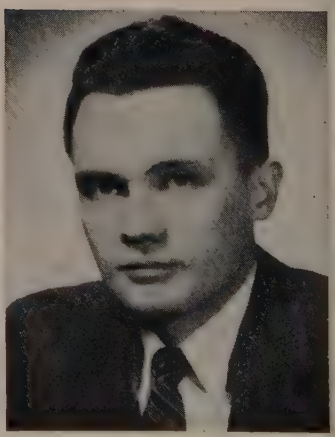
Rev. Joseph B. Mohr Resigns as Editor

The Rev. Joseph B. Mohr has served as Editor of LUTHERAN MEN since November, 1950. As near as we can compute, Editor Mohr put together 101 issues of our auxiliary's magazine over a period of more than eight years. Pastor Mohr has served the men's program of the church faithfully and capably as Editor of LUTHERAN MEN. During his period as Editor many very significant changes have occurred in the life of United Lutheran Church Men, formerly The Brotherhood, ULCA. During all of his service as Editor, Pastor Mohr has also been a busy parish pastor, currently serving St. Paul's Lutheran Church, Brooklyn, N.Y. On the advice of his physician, he asked to be relieved as Editor of LUTHERAN MEN. He was urged to discontinue activities not essential to his parish responsibilities. During Pastor Mohr's tenure of service, LUTHERAN MEN has increased the quality of its content, format and attractiveness. He has given himself unselfishly to the task of editing our magazine. As he leaves a close relationship with our program we are assured that we may count on his continuing interest. Thank you, Pastor Mohr, for all you have done for men's work in our church.

by Howard L. Logan

George Tamke New Lutheran Men Editor

New Editor of LUTHERAN MEN magazine is Mr. George R. F. Tamke of Staten Island, N.Y. His services were secured by United Lutheran Church Men upon the resignation of Pastor Mohr. A member of Trinity Lutheran Church, Staten Island, Mr. Tamke was formerly on the staff of the ULCA Stewardship Department and Lutheran Laymen's Movement, serving as artist-editor for nearly three years. He is a graduate of Wagner College, received the Master of Arts degree from Teachers College, Columbia University, and before coming to the ULCA spent eight years in the publishing business as artist, writer, editor and production manager. Now doing free lance art and editorial work, he is also active as a member of the board of directors of the Lutheran Foundation for Religious Drama. He is the son of Dr. George R. F. Tamke, pastor of St. John's Lutheran Church, Union City, N. J. For the present, Mr. Tamke will receive all stories, articles and news items for LUTHERAN MEN at the ULCM offices, 231 Madison Avenue, New York 16.



The Wisconsin State ULCM, which has voted to affiliate with the churchwide auxiliary, announces the next meeting of its Executive Committee for April 5 at Hartford, Wis. Their annual Retreat will be held June 5-7 and their convention on Sept. 27. This is another of the ULCM units which raises funds for the home missions of its synod. Robert Keown is president.

* * *

Can this be said of your church? "Some churches are like buses—so busy maintaining a schedule they forget to pick up passengers."

* * *

North Carolina ULCM for many years has had its own Handbook. Because of the special projects and program of this synodical ULCM a special Handbook was essential. Plans are in progress to revise the North Carolina Handbook and to make it similar to the ULCM Handbook. It is expected that it may be inserted in the ULCM Handbook.

* * *

We have recently received a copy of the budget of the men's auxiliary of the new United Church of Christ, a merger of the E & R Church and the Congregational Christian Churches. The budget calls for expenditures of slightly more than $40,000. We note that included in the budget is an item of $6500 for their four-page monthly news sheet. A new contribution of $1500 is included for United Church Men. One congregational unit is reported to be contributing more than $200 a year to the budget.

* * *

There is a growing number of Retreat centers being established by the Protestant Church in America. These would not appear if there was not a great interest in Retreats. ULCM has prepared an eight page manual on Retreats which we shall gladly send upon request. So far as we know, there is not a Retreat center any-

A "REIGNING CHRIST" CRUCIFIX, believed to be the only one of its kind in the South, has been presented to the Lutheran Church of Our Savior, Jacksonville, N. C., by TSgt and SSgt (Mrs.) Fred Gebers. The four-foot high cross was hand-carved of solid walnut and imported from Italy.

The Rev. T. C. Plexico, in making the presentation to the congregation, gave the following interpretation of the cross:

"The symbolism of the crucifix is twofold. First, there is the cross itself and the nail prints to remind us of the suffering Christ, and the price he paid for man's redemption. Secondly, the figure of Christ in his kingly vestments reminds us of his victory over death and of the fact that he reigns today over his creation as the King of Kings and Lord of Lords."

The cross was given to the church in loving memory of Mrs. Geber's mother and father.

The donors are stationed at nearby Marine Corps Base, Camp Lejeune, North Carolina. They are both members of the church choir and he is a member of the church council and president of United Lutheran Church Men.

where in our church. There are many summer camps but is there a Retreat center? If so, we haven't heard of it. Perhaps there is someone who would like to provide a Retreat center for our ULCA. It could fulfill many purposes. This might be something ULCM should operate for the church.

* * *

The Boy Scouts of America were cited recently for the "most significant contribution to accident prevention ever made by a youth organization" by the National Safety Council. This award was granted in connection with the 49th anniversary of scouting. At the same breakfast ceremony, Secretary of the Treasury Robert B. Anderson was presented the Silver Beaver Award. Chief Scout Arthur Schuck reported an all-time high membership of more than five million boys and adult leaders.

The Head of the Home

by SAMUEL WEICKER

In the beginning God created the human male and female for the ultimate purpose of marriage and the home. He chose marital love as the ideal surrounding in which to raise future generations to maturity. But family life has changed considerably in the past few generations. Many of the family's responsibilities have been shifted to the community—to its numerous agencies, clubs, schools, and churches.

Christianity in the modern home is often a mere formality, yet the home was designed by God to be the center of Christian education of children. It was for parents that Martin Luther compiled his Catechism, so they might have a handbook for teaching their children the meaning of the faith.

Our homes frequently lack a free and frank discussion of the personal problems of its members. When people have problems they need someone to whom they can talk. The place where one would expect to find this someone is in the family circle. Children especially need this close family relationship if they are to have a wholesome growth to maturity.

The father of the home bears much of the responsibility for the weaknesses of the home. When we say in our day that the husband is the head of the home most people think we are joking. Unfortunately too many fathers of former generations thought their role was that of a dictator. But this is not what God had in mind when he created the family with man at its head. With the breakdown of the dictator concept many men completely abdicated their responsibility and woman was enthroned. However, most women would be glad to have their husbands assume their rightful responsibility. The trouble is that men have fumbled

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Mr. Weicker of Kitchener, Ontario, is writer of "Men of the Church" for *The Canada Lutheran,* monthly publication of Canada Synod, ULCA. This article is reprinted from its February, 1959 issue.

the ball. We can't blame the women if they try to recover it and run with it. But the family is not in proper balance if the man abdicates his role to the woman.

Christian Ideals

The fathers must provide the home with ideals and aims. Men try to achieve success by making money, or by some other accomplishment that promises to establish them in positions of prestige and prominence among their fellows. Essentially this philosophy is an appeal to our pride. It runs counter to Jesus' challenge that we are to find our lives by losing them. It is the duty and the privilege of the father to provide his home with ideals that are truly Christian. As the head of the family he must take a leading part in helping the family to plan and carry out progressive activities that lead to wholesome family living.

Discipline

The father must assume his rightful share of responsibility for family discipline. For a while people thought that mother could do the job of raising the children while dad "brought home the bacon," but we realize now that there is no substitute for the father's influence in the home. Children need a close relationship with their father as well as with their mother. They need to feel he understands them and has confidence in them, in order to develop their own confidence and security. Mother also needs the strong shoulder of her husband on which to lean. Much of her irritation with the children stems from having to do double duty as a parent.

As the head of the home, father is responsible for Christian faith and life in the home. This means that he must see to it that he and his family attend church, and that family devotions are conducted in the home. But even more, he must give evidence of possessing a deep and sincere personal Christian life. He discharges his Christian responsibility toward his family as he not only follows certain habits but exemplifies a truly Christ-centered character.

PRO DEO ET PATRIA award is presented to Star Scout John Timothy Martsolf of Trinity Church, New Brighton, Pa., on Feb. 8, by Pastor James N. Frank. Looking on are his parents, Dr. and Mrs. John Martsolf, and Scoutmaster W. C. Hultz.

An Eye for Economy

"Here's a ticket for that magician's show, Maggie."

"Thank ye, Donald," said his wife.

"And mind me, Maggie, when he comes to that trick where he takes a teaspoonful of flour and one egg and makes twenty omelettes, watch very close."

—Nuggets

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Allentown, Pa.

HELP HIM TO BE!

Continued from page 6

happy to help us." Pastor Richards could speak with confidence as Mr. Bradshaw and he had worked together on a "careers program" which presented youth with a variety of vocational opportunities including the church vocations.

George was himself becoming increasingly enthused. "Couldn't Mr. Bradshaw and you plan a kind of workshop or institute for parents on this business of giving our children vocational guidance?"

Pastor Richards sensed that George was voicing a desire of many parents. "Yes, we can George. Fathers and mothers deserve help with their Christian responsibility in guiding their children toward worthy careers. We can also sponsor a 'career conference' or a 'church vocations conference' for our youth. Youth need support with their responsibility as church members to consider a church vocation. These vocations aren't more Christian than others, but they are urgent and vital for the church's future."

"That reminds me of an article in *The Lutheran* which talked about the Board of Higher Education and its recruitment program for church workers. It also suggested writing for more information. Should I or Bill write?" George asked cautiously.

George got the answer he expected. "Of course, let Bill do it . . . good experience. Let's have him prepare a shelf of literature on vocational guidance and church vocations. Parents and young people can use the materials. When he writes he should ask about a new filmstrip, 'The Sky Is No Limit' and other audio-visual aids."

As Pastor Richards spoke George suddenly realized he had discovered the way to get answers to many questions such as: Should everyone go to college? How to choose a college? How to get a good college education for a minimum price? Who are the workers needed by the church? George also knew there was the possibility of asking himself once and for all, "Would I go into church work?"

Before George knew it, he had consented to Pastor Richard's suggestion that he write the ULCM Executive Secretary and the Board of Higher Education for suggestions in developing a *Christian Vocational Guidance Program* for the local congregation. Pastor Richards promised to relate to this program the interests of the other organizations of the congregation, the Sunday school, the confirmation class and even the church council.

As Pastor Richards and George left the church they had discovered a worthwhile project for their ULCM. Both were convinced its potentials were immeasurable for parents, youth, congregation and the total life of the church. Most important, George had resolved to make a new effort in fulfilling his Christian parental responsibility for Bill, "I'm going to help him *to be!*"

MUHLENBERG

Continued from page 9

listening room with recordings of classical music. In addition, the college sponsors an annual Concert Series, which features musicians and singers of national reputation.

At Muhlenberg, the student body elects its own officers and governs itself through the thirteen-member Student Council. Development of leadership, character and responsibility is possible through participation in about thirty extra-curricular activities. In addition to the college band and choir, there are more than a dozen departmental clubs and honorary societies. Two dramatic productions are presented each year in the campus Little Theater. Social life includes both informal dances and class proms; and a homecoming queen, chosen by student balloting, presides over alumni homecoming festivities in the fall.

Muhlenberg's athletic program also is broad and full, with more than half the student body participating. Men's varsity teams compete in ten sports on the intercollegiate level. Vigorous intramural competition also takes place among the four college classes as well as among the six social fraternities and dormitory residence groups. Informal competition in women's sports with neighboring colleges is a prelude to women's intercollegiate competition. Intramural competition between dormitory and commuter students, however, attracts more than half the coeds.

As a church-related college, Muhlenberg believes that faith gives unity, meaning and direction to education. A three-day Institute of Faith each spring brings outstanding European or American clergymen to the campus for lectures and round-table discussions, and each year a religious play is produced by the Muhlenberg Christian Association. Through daily worship in the beautiful Gothic chapel, basic courses in religion, personal counseling and group activities, Muhlenberg students during their undergraduate career are aided in the development of a mature and a meaningful faith.

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A Lutheran First

The first Lutheran minister ordained in North America, in 1703, was the Rev. Justus Falckner, in the (then) Lutheran Gloria Dei Church, Philadelphia.

Knowing Versus Doing

We are still dominated by the Platonic notion that men are rationally competent to apprehend the truth, and morally competent to obey it. In the perspective of Biblical faith, on the other hand, men characteristically deny the truth they know; and the problem of the moral life is not that men do not know the good but that, knowing *it*, they do not perform it. Their problem *begins* when they know the good.

—From THE NEXT DAY by James A. Pike

Theological Training for Laymen

Continued from page 15

indicated that in 349 Protestant institutions reporting, 287 had courses in Bible and Religion, 62 did not, and 31 never did have any such courses.

The result of all this is that our college graduates are unprepared in theological understanding. Our college teachers are skilled in their fields but they are unskilled in relating their religious outlook to their college teaching. As Dr. Espy remarks, "There is a manifest failure to integrate religious beliefs and educational philosophies." Or, as another declares, "Church-related colleges are not the leaders in the integration of religion and education." There is real need for a survey of the situation in all our institutions relative to the training of Christian lay leadership.

Trained laymen have thoroughly demonstrated their skills. We have laymen serving in stewardship, on boards and agencies of the church, as college presidents and administrators, and in numerous other areas in which they have demonstrated beyond all doubt the value and propriety of placing laymen in positions of responsibility in the life of the church.

It has been especially observed in Europe and on the mission fields how fruitful it proves to train men in theology. In Germany, for example, the male diaconate is made up of men trained in theology who serve the church capably without ordination. And on the mission field it has been discovered that an indigenous trained laity is of great service. Recently at a meeting of the Board of Foreign Missions a member of the faculty of Luthergiri Seminary in India reported that many of the students of that institution were in training for lay service as evangelists and teachers in the congregations. The training of an indigenous ministry has made it apparent that it is effective to train also an indigenous lay leadership.

So vital is this need of more men in the service of the church that the United Lutheran Church in America at its Dayton Convention took action requesting that henceforth ministers be not called to positions which laymen can properly occupy, in order that the ordained men may be free to fulfill their function in preaching the Gospel and administering the Sacraments. The church is calling for lay leadership as well as for more men for the ministry.

The Area of Adult Education

In former times our whole educational system was geared to the training of youth. We took our young people through high school and college and, for those who were preparing for the ministry, on into the seminary and out into the life of the church. The only education of adults which the church fostered was largely in the Sunday School and that has been very inadequate. In fact, the Sunday Schools, although attended by thousands of adults, offer very little instruction in theology or provide a connected understanding of the rudiments of the faith.

Today in public life adult education in almost every field has become widespread. All of our institutions of higher learning have courses for adults. We have learned within our generation that adult education is possible and profitable. Community education and extension courses are found in almost every locality. Colleges and universities have placed great stress on evening classes and extension courses

for adults.

In places where we have had community schools of religious education, it has been observed that they have been largely for the training of Sunday School teachers. There have been courses of eight or ten lessons for which credit was given, with little bearing on theology as such. While these schools of religious education have been valuable aids to the church and Sunday School, they have not met the real need of preparing intelligent lay leadership for the church as a whole.

However, in some areas there have been some serious efforts put forth to prepare laymen for a larger service in the church. Some of our synods have set up summer courses for laymen. The Pittsburgh Synod, for example, has been holding training courses for laymen at Thiel College. The Ohio Synod has brought laymen together at Camp Mowana for instruction in theology. This experimentation is spreading throughout the church and we shall hear of more such undertakings in the years ahead.

We note that there are increasing opportunities for trained laymen. Calls are coming in for stewardship secretaries, church administrators, camp directors, as well as for teachers and business officers in our church institutions. The field is wide open for laymen to assume a large leadership in the organized life of the church.

What the Seminary Can Do in Training Adults for the Ministry

All of our seminaries are now engaged in adult education. The number of older men enrolling for theological study is increasing. There has been a development in this respect since World War II. During the last five years particularly we have noted an increasing number of older men coming to the seminary after spending ten, fifteen, or even twenty years in the business world. These men now feel the call to the ministry. At present at Hamma Divinity School, for example, there are eighteen per cent of the students who are past thirty years of age.

Seminaries are experimenting with the problem of how best to train older men. For the most part these men have been required to pursue the regular course of study in both college and seminary. The requirements of our accrediting agencies have held us rather strictly to the program of requiring all students, both young and old, to pursue the regular course without curtailment.

But we all feel the necessity of making some provision for older men. It seems absurd to require a man of thirty-five to take courses in freshman orientation, physical education, chemistry, higher mathematics, etc., when he could be directing his attention to far more valuable background courses in preparation for the ministry. Some of our institutions are allowing credit on the basis of examination in subjects related to the man's business experience. This all calls for further exploration. Freshman orientation and physical education are required subjects in most of our institutions. These might well be waived in the interest of saving time and pursuing more helpful courses. If a man has been in business a decade or more there should be some sensible ways of telescoping his curriculum in his preparation as an older man.

Psychological testing has proved to be a valuable aid in determining how rapidly a man is able to pursue his preparation. It seems possible and sensible on the basis of thorough tests to allow a man

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of high I.Q. to proceed with his course of study as repaidly as he is able, without binding him to all the detailed course requirements that are properly imposed on the younger men. This is the procedure which European universities pursue. They put a man on his own and give him tests at the end of the semester or year or course to determine his qualifications, without the daily classroom requirements. If a man can demonstrate that he knows the subject, why not give him credit for this knowledge without his having to follow through a prescribed day by day classroom arrangement?

In the case of a man who in his psychological tests shows himself to be mediocre more time is required for him to complete his course. In fact, it might be wise to require him to carry through the complete schedule and spend the full seven years in college and seminary. If he enters at the age of 35, he can complete the course by the age of 42 and still have a quarter of a century to serve in the ministry.

As for older men who feel the call to the ministry but who show in psychological tests an I.Q. far below the average, as some men do, no provision should be made for them to enter the ministry. They should be encouraged to give themselves to intelligent lay leadership in the church.

To Be Concluded

AUDIO VISUAL AIDS

For use with the topic for May

by Lester M. Utz

"THE SACRAMENTS VISUALIZED"

There are two filmstrips on the subject of the Sacraments visualized with captions on frames and manuals. Each filmstrip has approximately 46 frames. Produced in black and white by several Lutheran bodies cooperating in the work. The two filmstrips which can be purchased for $4.00 or rented for 90c deal with Holy Baptism and the Lord's Supper. They are suitable for an adult group as a discussion starter.

"THE LORD'S SUPPER" "THE INSTITUTION OF THE LORD'S SUPPER" and "THE LAST SUPPER" are all productions showing the Lord and His disciples in the Upper Room. They all deal with the events leading up to the administration of the Lord's Supper. There is little or no interpretation of the meaning of the Sacrament in these filmstrips. A presentation of the actual event based on the scripture references in the gospels commend these to the user. They are produced by Church-Craft and Concordia. They are in color, having 44 frames, and may be purchased for $5.00 or rented for $1.50. May serve as a good background for discussion on the meaning, purpose and use of the Sacrament of Holy Communion in the church and the life of the Christian.

A Lutheran First

Erection of the first Lutheran Church in America in 1646 by Johan Campanius-Swedish Lutheran Church on Tinicum Island.

What Are the Means of Grace?

Continued from page 11

Ordinarily, this one thing is his particular job. I bring this up merely to illustrate that we have learned from experience that the persons of the Godhead also have particular responsibilities. Here again we cannot know why; but these things have been revealed to us as fact. For example, Jesus' job was to come to earth, live among men, train disciples to carry on his work, and then present himself as a living sacrifice on the cross. The Holy Spirit's task is to communicate the gospel to us.

Joe: Oh, that's what Martin Luther was talking about in his Small Catechism, when he explained the Apostles' Creed. That much I still remember from confirmation class. Wasn't there something in there about the Holy Spirit calling, enlightening, sancti . ., sanfti . . . Ah, I never could pronounce that word. And that's the question the pastor asked me on examination night. Boy, did my old man give . . .

Pastor: Joe, Joe, you're taking us 'way out into left field! I'm sure we'd all enjoy knowing what your father did to you, but that's off our subject at the moment. Yes, the function of the Holy Spirit is to call, enlighten, sanctify (you were right the first time), and preserve us in the true faith. Therefore, he is the one who is sending the communication to us. He is at the other end of the line. Now we got that straightened out, and we know the message. We come now to your original question. What are the Means of Grace? What means does the Holy Spirit use to tell us of God's grace for us? How does he get the message across to us?

Joe: If he was like my dispatcher, he'd just yell. That guy's got the biggest mouth, and loudest yell. I'd swear you can hear him two blocks away. Why I remember one time there was four rigs standing in the yard, with motors running, and . . .

Pastor: Joe. Joe, don't forget left field! Your first answer, about yelling, would seem the easiest solution. But this is not the way of God. Again the reason remains a mystery. But the Holy Spirit chooses to use the voices of others to do his talking.

Joe: Oh, I get you. He uses you pastors and preachers to do his talking for him! Yeah, that is right, isn't it. You ain't selling yourself, and you ain't talking about something you invented, or discovered—you're speaking for God.

Pastor: Thank you, Joe. Yes, the pastor should always make his voice available for the use of the Holy Spirit. This would be true on Sunday at the services, and in making sick calls, and at funerals, and weddings, and baptisms, and even in private conferences with individuals. Of course, I don't have to tell you, the pastor doesn't *always* do this. Pastors are no more perfect than other people. There are times, too, when we rebel, and refuse to let the Holy Spirit speak through us. There are times when we substitute our own words for God's. But to the extent that we are obedient, the Holy Spirit does speak through us. But Joe, where do you suppose we receive

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this information, these words.

Joe: Does the Holy Spirit whisper them in your ear?

Pastor: I wish he did; that would make life much easier. No, it's not quite that simple. For instance, I wouldn't dare go into the pulpit on Sunday to preach, without having first made careful preparations. Now I do pray that the Spirit may guide me as I prepare, and I do pray for inspiration on Sunday morning as I get ready to preach—but still I must make careful preparations if I am to do a good job. I can't just get up on Sunday morning and hope the Spirit is going to whisper in my ear. This also means, of course, that anything I say will be colored to a certain extent by my background. While the ideas are God's, the words are mine.

Joe: I get you. If you would of been raised in Pennsylvania Dutch Country, the Holy Spirit talking through you would always have a Dutch accent.

Pastor: Yes, Joe, that's about it. But it really goes much deeper than that. My use of words will be influenced by my reading and early training, my use of illustrations will betray my experience. I had a classmate in the seminary who became an army chaplain after graduation. He was in the chaplaincy for ten years, and then took a civilian parish. His illustration often bore witness to the fact that he had been a military chaplain.

Joe: Yeah, that I can see. The ideas are God's, but the words are yours. Yeah, that I can understand. This is how the Holy Spirit speaks through you.

Pastor: Yes, but that is only a small part of the story. Where do you suppose I get my information, Joe? How *does* the Holy Spirit speak to me if he doesn't whisper in my ear?

Joe: Well, you did go to college and seminary. Ain't that where those professors teach you what to say?

Pastor: Yes, but where did they get their information?

Joe: Why, from their professors, I guess.

Pastor: Yes, but when you get back to the very first professor, where did he get his information?

Joe: Gee, I never thought of that!

Pastor: The answer is real easy, Joe, because all the professors have used the same source of information: the Bible. We always speak of the Bible as being God's Word for us. This is the source book in which God has revealed himself to us. This is where every pastor and seminary professor gets his basic information. This is the means that the Holy Spirit uses to get his message across to us. One means, I should add, for there are others. In this inspired book, God speaks directly to us and all . . .

Joe: Excuse me, pastor, but I just got to interrupt again. What's all this business about the Bible being inspired. Everybody talks about this, but nobody ever explained it to me. What do you mean?

Pastor: It's much like what we were talking about before. We don't believe that God dictated the Bible word for word. We believe that . . .

Joe: You mean to say that all them thou's" and "hast's" and "willist's" ain't really God's direct words? I thought that's the way God talked!

Pastor: Oh, no! In fact, when the books of the Bible were first written, they were written in Hebrew or Greek. We use only English translations of the original.

Joe: Say, that's right, ain't it? I never thought of that before.

Pastor: Yes, the authors of the various books wrote in Hebrew or Greek. But, as I was saying, we don't believe that the Bible was dictated word for word. We believe, as with the preacher, that the ideas are God's, and the words were supplied by men. In fact, here too each man betrays his background, just as the preacher does. Luke was a Greek physician, so his books are filled with medical terms. Paul had often been in jail and guarded by Roman soldiers, so he often described the Christian life in military terms. In similar fashion each man used his own thought patterns in describing the ideas God had given to him. In this sense the Bible is the inspired Word of God. But it is also inspired in another way.

Joe: How's that, pastor?

Pastor: It is inspired when the Holy Spirit speaks to me directly through this book. Maybe I should say I am inspired. The Holy Spirit inspires me to see that a particular word is meant especially for me. Say, Joe, do you have your cigarette lighter with you.

Joe: Yeah. But you don't smoke. What do you want it for?

Pastor: Just lift the lid. There is the wick all ready to go. But it doesn't catch fire by itself. What do you have to do?

Joe: You got to strike the flint, and the spark lights the wick. Oh. Now I get it. The Holy Spirit strikes a spark in me when I read the Bible. The Bible is there, ready to burn, but it needs a spark to get started.

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RELIGIOUS VESTMENTS

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Pastor: Yes, in this sense, too, the Bible is inspired. Any time that I read it and it burns into my heart with a particular message, the spark has been supplied by the Holy Spirit. But let's hurry along, for I have barely begun to say what I want to say about the Means of Grace. Thus far we have suggested that God speaks through agents, such as the pastor, who have received their ideas from the Word of God. Traditionally, our church also recognizes other means which God uses to communicate his good news to men. These other means are the sacraments.

Joe: Oh, that I learned real good, pastor. That's another question I was asked on examination night, and this one I answered with no trouble at all. We have two sacraments in our church: baptism and the Lord's Supper.

Pastor: That's right, Joe. We do recognize two sacraments. Now the Holy Spirit uses these also to communicate with us. Actually, the message is the same as the message we receive from the Bible. Both these sacraments tell us of God's love and willingness to forgive. One is intended for children, born into sin, and the other is intended for adults, living in sin. The message is not new, but the method is somewhat different. Joe, did you ever receive a telegram?

Joe: Yes, all us kids got one when Aunt Matilda died. Why?

Pastor: How did you get it?

Joe: Well, first the telegraph company called me on the phone, and then they

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sent the message out to the house—for "confirmation," they called it.

Pastor: Exactly. And the confirmation message was the very same message you received over the phone, wasn't it?

Joe: Yeah. How did you know?

Pastor: That's the policy of the telegraph company. Now God has a similar policy. This message is so important that he uses at least two means to get it across. We receive the message in the Word, and then receive a confirmatory message in the sacraments. There's nothing new in the sacraments that we have not already learned from Scripture. But here it is presented to us with an earthly material—to heighten the message, and impress it more deeply into our consciousness.

Joe: That's right, aint it? It ain't nothing new that we get, but we get it in a different way. That's real good, pastor.

Pastor: Joe, I want to thank you!

Joe: What you thanking me for, Pastor?

Pastor: Because I am convinced that tonight the Holy Spirit used Joe too to get his message across!

Topic Aims

1. To assist the men to a mature and comprehensive understanding of the living word of God.
2. To assist the men to recognize the activity of God that is the reality "in, with, and under" the symbols of the sacraments.

For the Leader

This dialogue is designed for reading at your meeting. Select someone else to help you, and then decide on which part each of you will read. There is absolutely no point to trying to memorize all or any part of this; it is intended for reading.

Be sure, however, that the two of you get together some time before the meeting to read it over together. There are a number of occasions on which one speaker interrupts the other. If you want to present this effectively (and I hope you do), you will have to be aware of these occasions. While the language is not particularly difficult, a prereading will also help to acquaint you with the ideas and structure of the presentation.

By the way, don't forget to ask the Holy Spirit to use you, too, as a means of getting his message across on this occasion.

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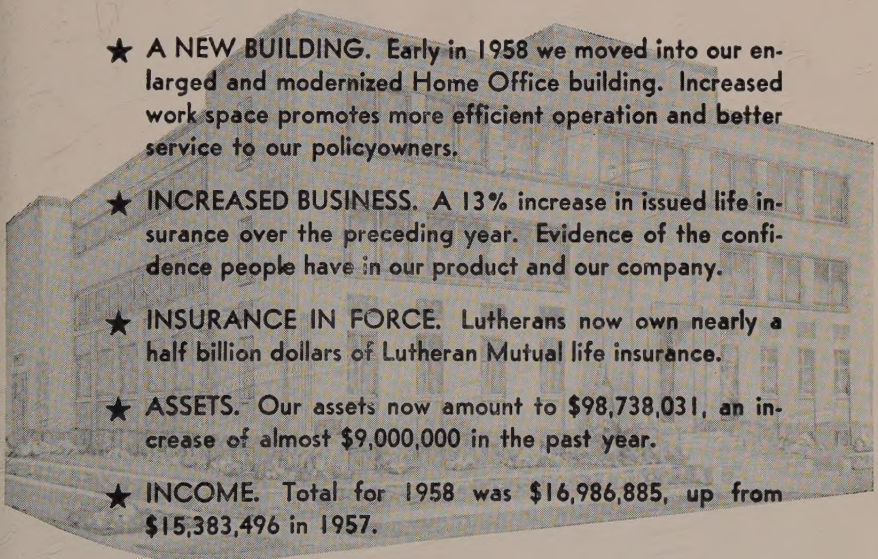

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★ INCREASED BUSINESS. A 13% increase in issued life insurance over the preceding year. Evidence of the confidence people have in our product and our company.

★ INSURANCE IN FORCE. Lutherans now own nearly a half billion dollars of Lutheran Mutual life insurance.

★ ASSETS. Our assets now amount to $98,738,031, an increase of almost $9,000,000 in the past year.

★ INCOME. Total for 1958 was $16,986,885, up from $15,383,496 in 1957.

★ SURPLUS FUNDS. An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $7,578,533.

"A Tradition of Faithful Stewardship Since 1879"

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

PACIFIC LUTHERAN THEO.SEM.
2770 MARIN AVE.
BERKELEY 8, CALIF.

APPLICATION BLANK

Honorary Life and In Memoriam Membership

UNITED LUTHERAN CHURCH MEN

Date .....

Check One: Life Membership $10.00 ☐ In Memoriam $50.00 ☐ Transfer $40.00 ☐

Name .....

Address .....

Presented by .....

Society and Church .....

Send Certificate to .....

Citation .....

Sent by .....

Address .....

Mail this application together with check or mo[illegible] order to cover desired certificate directly to William Shetlock, 22 S. Fourt[illegible] S[illegible] oplay, Pa., and certificate and lapel emblem or pin will be sent immediately [illegible]e address above.

FOR YOUR CONVENIENCE

LUTHERAN MEN, 231 Madison Ave., New York 16, N. Y.

Enclosed find $..... , or bill me ....., for ..... year's subscription to LUTHERAN MEN.

Name .....

Address .....

City ..... State .....

I am a member of .....
(church) (location)